THE INQUIRER

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BOOKS IN SPRING

IT is a far cry from the *Daily Mirror* or the *News of the World* to Tolstoy's novel *War And Peace*. Yet basically the material of the newspapers and the literary masterpiece is much the same. The papers with the circulation of millions are concerned with sex, sensation and sudden death; so is Tolstoy's novel. But the novel lifts these ingredients to a level where they belong to the greatness of living. The sordid where it occurs, is no longer sordid but belongs to a grand tragedy of human existence. There is little exploration of the human soul in the scandal about the film star, the results of the divorce court, or the disasters ending in death. These are told one day, and forgotten the next. But the literary masterpiece lifts these events, or others like them, to the level where self-revelation of a permanent kind is intended.

The end of Hamlet or Macbeth in Shakespeare's hands is somehow different from the end which would be given to possibly similar gentlemen in the mass-entertaining press. The tragedies culminate in greatness; the sensational reports in nothing.

But the substance of living is just the same. It is just the same everywhere.

Others Like Him

For man literally depends for his existence upon his correlation with other men. He lives and breathes through his own life because there are others like him. His interest in the others is partly a fascinated interest in himself. Thus and thus would I act, or refrain from acting, or would like to act, he is saying to himself when vicariously through the newspaper or literature he enters into the lives of others.

He is trying to understand in a simple or furtive way the actions of love and hate. Take these emotions away from him and there is no human life. They are germane to the sordid and the great.

So now as the spring books appear an addition is being made to the drama of living. Apart from the technical books, all in one way or another can be traced to the substance of love and hate—and it is to be supposed that even technical books sooner or later make their contribution to these emotions. A serious book has to grapple with what a man is. It has to ask questions about the nature of living. That is the difference between the book written with moral, artistic or learned intent, and the book or newspaper report flung off with the intent of catching customers.

Levels of Action

Literature, or its additions to-day of the television and cinema, is a matter of consequence to how men live. Men are dependent upon love. If love is lifted in vision to high levels of action, above the banal, sentimental or accepted, then men are braced for new forms of corporate living. A society, for instance, permeated with a serious literature of all kinds would want to know some of the inner depths of a current strike settlement. To suppose that there are no inner depths, that it is a "compromise" between two groups of men called employers and employed, is to miss all the spiritual interpenetration that an Ibsen or a Shaw would know how to emphasize. The settlement to be depicted in the newspapers is something very different from the spiritual drama or the lack of it that the dramatist or novelist would construct. Men are not pawns, moved here and there by social forces, they are dramatic personalities dependent upon one another. A society which perceives that, no matter how dimly, is different from one unaware of it.

A New Manner

There is a relationship between what a society reads, watches or neglects, and the social sores or complications which it has to endure. Hate, too, is a fundamental human emotion, and for that to be disclosed in its spiritual substance is to make men aware of themselves in a new manner.

All in all, church life ignores the possibility of the drama of books, or even too often the possibility of a high level of artistic representation. It isolates itself in its own range of moral concerns and religious interpretations and supposes that there is little enough outside this it ought to concern itself with. One thing is quite certain. The church or chapel life, which in one way or another is concerned with high cultural standards, would not fall into ugliness. The chapel, for instance, with a lovely choir is rarely ugly in itself.

The Chapel too that is adorned with flowers or gentle simplicity aims at something outside itself. In theory, worship ought to be conducted under any conditions, but conditions which are drab and irrelevant just because neglect makes them so aim at nothing whatever beyond themselves. They represent spiritual defeat, for the spirit that is content with ugliness has certainly no intention of grappling with ugliness outside its own habitation. Somewhere, some standards of culture, beauty and human interest have to penetrate all forms of worship, otherwise they are ultimately self-defeating.

GOD IS NOT NERVOUS

By A. Powell Davies

(Dr. A. Powell Davies is the minister of the Unitarian Church, Washington, U.S.A., where he preaches to crowded congregations every Sunday. The following article is taken from the current issue of the "Christian Register," the monthly paper of the American Unitarian Association.)

PEOPLE seem to be awfully nervous about God. He must be in every way protected. No one must be allowed to doubt his existence. Doubt would unsettle him. Scepticism might make him disappear.

And so, in recent years and particularly in the United States, an alarm is raised, as when the Federal Communications Commission was attacked for saying that the right to believe is also the right to disbelieve and that all viewpoints should be argued on the programmes of broadcasting stations. Or the Mayor of Providence, R. I., declares that no statue can be erected in that city to the great American revolutionist, Thomas Paine, because his religious views are controversial.

Or we must make certain that we are reminded on every possible occasion that "in God we trust". Otherwise, presumably, we might relax into a routine apostasy and either trust someone else or simply stop trusting.

Clearly, our view is that God needs all the buttressing he can get. Unless we shore him up, he seems likely to fall apart. Only by the most strenuous sort of believing can he possibly be maintained. If some should be known to doubt, God would be threatened with terrifying dangers. Doubt might bring about his dissolution.

Making God Safe

This, however, will not be permitted to happen in George Washington University. No one shall be appointed to the faculty of that institution who can reasonably be suspected of atheism. Even agnosticism—the confession that one does not know, that one cannot be sure—will disqualify an applicant.

Unless some very wily individual, some artful, crafty, guileful atheist, or some not entirely scrupulous agnostic, deceives the president of that extremely useful institution, and is appointed because he has been disingenuous, God will be safe, at least in George Washington University.

This, at any rate, was the assurance given—or apparently intended to be given—to some Washington ministers of religion recently. There may since then have been some second thoughts. A university presumably is a place where second thoughts may sometimes be encouraged. With the exception, of course, of atheistic second thoughts.

Moreover, let us be understanding. When one is talking to a group of ministers, it is pleasant to say things that ministers supposedly would like to hear. What could they like to hear more than that God is being courageously defended from anyone who might express a doubt about him?

Whatever might be the case in other institutions of higher learning, where brilliant agnostics may be teaching things like physics and mathematics, philosophy and psychology, without being exactly sure where they stand in theology, in George Washington University there is nothing to fear. God has been given maximum security.

Catholics and Protestants

Should not such words as these be well received by ministers? What more can they ask? Well, it may seem a little ungrateful, but there are ministers who draw some disagreeable inferences from reassurances like these. Some ministers, after all, have been fairly well trained in logic. Some of them have studied theology. Some of them are even believers in God and at the same time deeply attached to American principles.

It may not sound sensible, but might not a minister infer that if his God needed this protection, he cannot be much of a God?

A minister might wonder just what had happened to his God that made him so dependent upon the guardianship of the president of George Washington University. He might even wonder whether the solicitude of that worthy gentleman did not imply some doubts on his own part.

Quite evidently, he does not think that God would do very well, left to his own devices. This, it would seem, lacks something of confidence. It can scarcely be regarded as a really robust theism.

A minister who had been trained to be logical might not find such reassurances encouraging. *Theologically*, too, he might be less than satisfied. He might think it just as important to know *what* a faculty member *believed* when he said he believed in God as to know that he was in some sense a theist.

It is a fact, for instance, that some Protestant ministers are unhappy about some of the implications of the Catholic belief in God. When it comes to practical affairs, there are Protestant ministers who would prefer to deal with agnostics. Lamentable as it may seem, there are even some Protestant ministers who would like to see fewer Catholics active in politics even if their places were taken by atheists.

They might also feel that in such matters as getting a fair share of time on broadcasting programmes, they would be more likely to get it from atheists than from Catholics.

It is only fair to add that there may be Catholics who, in some matters, would rather deal with agnostics than with fervently God-fearing Protestants. So what we have here is evidently a rather complicated matter, and it might have been better if, before making his remarks, the president of George Washington University had consulted with some of his faculty members—those, for instance, who know something of church history, including American church history.

Foolish and Dangerous

But then, as I have hinted, even though all these questions were set aside, there are Protestant ministers who do not want religious tests applied simply because they believe whole-

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heartedly in American democracy. It is an essential principle of the democratic way of life that there shall be freedom of discussion. When this freedom declines, democracy perishes.

A Protestant minister, therefore, may very well uphold the right of an atheist to teach in a university. If he fails to do so, he is denying the self-same principle upon which his own freedom is based every time he preaches from his pulpit.

Then, too, there are Protestant ministers who to some extent are philosophers. They would not wish to exclude the agnosticism of Voltaire or the atheism of Herbert Spencer and Thomas Huxley from philosophical consideration. Moreover, to the extent that they are philosophers, Protestant ministers are bound to ask what agnosticism means, and also, what is atheism?

These are infinitely difficult questions to answer and may involve irreconcilable differences in epistomology and semantics. I, for instance, although I am decidely a theist, would contend that no rational mind can really avoid a certain amount of agnosticism. I can understand quite easily why Albert Schweitzer, although a devout Christian in practice, is intellectualy an agnostic.

After all, what the word "agnostic" means is that we do not know. And concerning many things, that is precisely our situation: we do not know.

For a man to say that he knows something about God of which, in fact, he is ignorant is not only foolish but may be dangerous. John Brown thought he knew the will of God and that it required him to kill people. The Inquisition, on the same basis of sure knowledge, tortured and burned to death those who it decided were heretics.

COMMENT

Fashion Note

I SENT recently abroad to a friend of mine, a fashion journal, and she was so appreciative of the gift that when I saw at the same stall a special issue dealing with summer fashions I bought it for her. Looking through it in the train, I saw that it was full of coloured pictures of designs by Dior, Fath and the rest, whose clothes are regarded as the last word in good taste. It must have been a particularly interesting number, for the lady sitting next to me was so anxious to see it that I am sure she must have incurred a perpetual squint. I have since read that these fashions are worthy of the attention of all of us, for our exports of such clothes are an important element in the closing of the dollar gap.

The designs in the above-mentioned journal were the very antithesis of those shown in women's clothes of the Edwardian era, which, however fine our mothers or grandmothers may have seemed to look in them at the time, strike one now as dowdy and extravagant in decoration. Far more depended on the cut and the material in these contemporaneous styles, and far less on "gimmicks"; and in so far as good taste in clothes is dictated by simplicity, it surely owes less to chance and economic motives. I think the best standard by which to judge a lady's clothes is that of Mrs. Stanhope in *Barchester Towers*: "She was rich in apparel, but not bedizened with finery . . . she well knew the great architectural secret of decorating her constructions, and never descended to construct a decoration."

Realism and Religious Drama

In a little Episcopal Church in Connecticut, the usual Christmas pageant was given a modern touch of realism that must have been terribly impressive. The visit of the three Wise Men from the East, was being portrayed in the traditional manner, when suddenly the music of the choir, singing the carol, "Sleep in Heavenly Peace," was interrupted by a startling voice from the back of the church: "Peace! Peace! Where can we find peace?" and a sturdy, dishevelled man in a khaki tunic, with a pistol attached to his "Sam-Brown," came up to the aisle followed by a peasant woman and a little girl. One of the worshippers sitting in a front pew got up and cried: "Who comes to this house of God seeking peace?" The stranger replied "We're from Miskolc. We escaped yesterday morning, just before the Russian tanks closed in. My name's on the police list. . . . Let us hide here!" Then the worshipper in the front pew said: "But if you're caught here, all of us will go to jail," and other voices argued for and against. Suddenly the troubled voice of a 5-year-old child was heard: "We'll take them in! We'll save them won't we Mother?" After the argument had gone on a little, the man in the front pew changed his mind. "You'll save us?" cried the fugitive; "No," was the rejoinder, "it is we who shall be saved". The fugitives were hustled away, and the people in the church raised their voices in *Gloria in Excelcis*. It must have been startingly realistic, but it could so easily have been a "flop".

Religion and Beauty

Is face-lifting and plastic surgery to improve one's features a sinful practice? This was the problem that confronted a Hungarian plastic surgeon, and he decided to consult a Jesuit Father. The answer was that the justification of plastic surgery depends on the purpose for which it is applied. The surgeon is justified, for he needs to earn a living and it is justifiable to desire to remove ugliness. So far as the patient is concerned, much depends upon his object. According to the priest consulted, "It does not seem . . . exaggerated to say that sometimes plastic surgery has brought peace to estranged married couples," and he went on to condemn confessors for telling their penitents that such operations were sinful. Also, although it is unpleasant to see the eagerness with which some people try to hide an age which everyone knows, forgetful that in old age the face can wear a serenity and moral dignity that is far more attractive than mere beauty, yet if one's job depends on preserving a youthful appearance, who could blame a resort even to face-lifting and other drastic steps?

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There is, however, one institution to which the Roman Church has always been opposed—and rightly so—the growing popularity of Beauty Contests. In an attempt to lend much-needed dignity to the Miss Italy beauty contest at Rimini, the promoters decided to add an intelligence test, but with deplorable consequences, for none of these beauties could tell who were Hamlet, Lucrezia Borgia, or Romulus and Remus; and none of them knew the boiling point of water—100 degrees in Italy. Commenting on the outcome, the Vatican newspaper said: "The attempt to enoble the beauty contest, to demonstrate that these feminine fairs are are different from horse shows by virtue of God's gift of intelligence, was shipwrecked on the beach at Rimini". To which most of us would add: "Hear, hear!" The last word on feminine beauty was surely said by whoever was responsible for the Elizabethan song:

"There is a lady, sweet and kind,
Did never face so please my *mind;*
I did but see her passing by,
And yet I love her till I die."

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Unitarian Simple Course

SIR,—I wonder how many Unitarians have seen the impressive-looking advertisements, featured in many papers, inviting interested inquirers to write for a kind of correspondence course on Roman Catholicism? A friend of mine (not a Roman Catholic or a Unitarian) wrote in reply to one of these advertisements, and has lent me the series of pamphlets which he received. There are 21 of these eight-page booklets. They have been written by the Rev. G. P. Dwyer, D.D. The writing is good and the printing and production is good. The scheme must, indeed, have cost a lot of money. Presumably, if it produces a few converts to the Roman Church, it will be regarded as well worth while.

Unfortunately, with things as they are, our General Assembly could not afford anything on such a scale. But I think that if we could produce something of the same kind, perhaps well duplicated instead of being printed, we might be able to provide a weapon which could go out to those who are, I understand, writing to Gordon Square in ever-increasing numbers, asking to hear something of the foundations of the free faith.

We hear so much in our day of the converts to the Roman Catholic religion; we hear nothing of the fairly considerable traffic in the opposite direction. It should be clear, from the content of these pamphlets that their idea is clearly to appeal to the Billy Graham type of Fundamentalist. It is apparently thought that a Biblical text, however dragged from its surroundings, is sufficient to clinch any argument. Even the argument in a circle is not disdained. The Roman Church is the one true Church, we are told, because certain texts in the Bible (notably, of course, "on this Rock I will build my Church") say so; the Bible is the word of God because the Church says so. The Resurrection is described as the best-attested fact in history. In fact, the whole series of pamphlets consist of a re-hash of old theories, without the slightest hint anywhere that any modern scholar would criticise or oppose any of them.

The point, however, is this: Do ordinary people really accept all this? Some of them must do so, or the immensely wealthy Roman Catholic Church would not think it worth while spending the vast sum of money which the scheme must be costing.

But what should be the Unitarian and Free Christian answer to the propaganda? Surely it should be to show that there are other possibilities, that the supposedly infallible Church is not really infallible, that it changes its mind. Even in these pamphlets there are, for instance, suggestions that the theory of evolution may be acceptable as regards the bodies of human beings, that life may have existed on earth for millions of years, and that science may have proved various things for which, in days gone by, the Inquisition burned men at the stake.

As I said at the start, our General Assembly could not embark on anything so elaborate—but maybe something less ambitious could be considered. *A Free Religious Faith* was a landmark; but it appealed in the main to those who already possessed considerable knowledge of religious questions. Would it not be possible to work out a straight-forward, simple course which did not dodge the awkward problems, which gave the answers as Unitarians see them, and then send this to all interested inquirers, with the information that further copies were available if desired?

Only one thing I would add. The Roman Catholic course is written by one man. It was no doubt censored, as with all Roman Catholic material. But a man with a gift for writing for the masses was given the task of producing the whole course. Within our ranks there are a number of such men. Could not the General Assembly invite some such attempts—perhaps inviting a syllabus and one or two sample lessons—and then give the selected person the task of producing such a course? I am sure it would be well worth while.—Yours,

Brighton. *John Rowland.*

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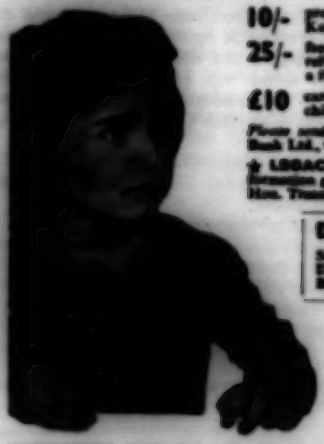

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Blood Sports

SIR,—The General Assembly recently passed a resolution condemning blood sports, but so far it has just been left at that and nothing further has been done.

The subject matter of many resolutions an organization passes is such that it is not within the power of the body to do anything but register a protest or register approval, for example resolutions concerning the admission of China to the U.N., or the activities of the Nationalists in South Africa. Blood-sport, though, is something on which those who feel them utterly sadistic and useless can effectively take steps to put their opposition into practice. I have in mind non-violent, but very definite counter-activities at the hunt meets.—Yours,

London, N.W.11. *Antony Steel.*

The Koran

SIR,—The fact that I did not mention Abdullah Yusuf Ali's translation of "The Koran" in my recent review must not be taken as meaning either that I was unaware of it or that I had some special reason for ignoring it.

In my review I cited various translations which had influenced Western thinking as the result of their publication in popular series. This could not be said of Yusuf Ali's translation.

Yusuf Ali was a distinguished scholar whom I knew for very many years. His translation is available from the Muslim community in this country as it is in the United States. It has gained commendation among Muslims but criticism has been directed against it on the grounds that it is a "free" translation.

My experience is that Muslim opinion has a preference for Marmaduke Pickthall's "Glorious Koran" or the translation by Muhammad Ali. A useful summary of the latter is available in "The Living Thoughts Library" which Cassells publish. I hope these answers help your correspondent, Mr. Frank Holmes, and other readers who are anxious to get at a real understanding of the teachings of Islam.—Yours,

London. *Arthur Peacock.*

Correction

SIR,—Please permit me to correct an erroneous statement made in this week's issue of *The Inquirer* (23/3/57). I am not District Minister in the Sheffield area as the column "Who's Who at the General Assembly Meetings" implies. I completed that office in 1946, and since 1949 have been Minister of Unity Church, Sheffield, and Secretary of the Sheffield and District Association (Inc.) since 1951.—Yours,

Sheffield 10. *(Rev.) E. D. Davies.*

RAYMOND V. HOLT

By A. B. Downing

(Secretary of the Unitarian College, Manchester.)

"R.V." has gone. The plundering years have robbed us of him. Our little movement has need to mourn his passing. Upon our life and thought Raymond Holt made a multifarious and very human impact. He was all energy and influence, especially during the last chapter of his active life in Manchester. The effect of all his gifts and interests was, we might say, multi-directional. He hated mental compartments and loved the grand intellectual sweep which took in everything from Moses to Marx and much else besides. But he was a true Oxford scholar. He did not have a "first" in history for nothing. He knew the value of detail in his pilgrimage of discovery and though he salted his speech with many a paradox and parenthesis, every one was carefully thought out and founded on ripe scholarship. To cross swords with Raymond Holt, one's weapons had to be sharp indeed.

He called himself an optimist and it was men like him who kept us going when we felt ourselves dispirited. He was for ever reminding us that man thinks with his whole being. So, for him, every aspect and expression of our movement was important: our ministry, our lay-preachers, our social gospel, our students, our history, our theology, our colleges and, above all, the spirit and attitudes of those people who profess and call themselves Unitarians. In all these different departments of our movement's life he not only found something to say; he found something to do. In fact perhaps he did too much. He had too many irons in his fire. He refused to concentrate. But it is useless to repine over what he might have achieved if he had sat on fewer committees and read books in less widely scattered fields. He was just made that way. He was above all interested in ideas and in people — in all sorts of ideas and all sorts of people—ideas and people sometimes neglected by the rest of us. How vividly one remembers his interest in the Holiday Fellowship, the Fabian Society, Oxford's Hebdomadal and City Councils, in biology and birds and poetry—all this and much else besides, quite apart from his work as a scholar and tutor. He could play Gilbert and Sullivan on the piano and run socials and sing German songs from his beloved Marburg. All these things were as much a part of him as his passion for social reform, his zest for liberty and reason and adventure in religion.

No doubt he had his foibles and perhaps his failures too. His handwriting was execrable and his passion for note-taking and filing-systems a veritable mania. They were his scholarly idiosyncracies. Knowing him and living with him in an academic institution, one soon recognized that he was not only an intellectual being. He was also a man of flesh and blood, who felt acutely the wonder of the world and all its multitudinous tears and laughter. He had his own ideas about how the tears could be made less numerous and the laughter more frequent. He was a political being as well as an intellectual and religious one. He wanted common justice in our changing human society just as much as he wanted reason in religion . . . and he was prepared to work for it in accordance with the dictates of his conscience and his knowledge.

How vividly and gratefully we shall all remember him. No image of him can grow vague or tired with time. His characteristic gestures, his energetic voice, his galloping mind, his busy note-books in those capacious pockets, his zest, his innumerable enthusiasms—all these are truly precious in recollection. Looking back, those of us who studied under him, worked and worshipped with him, walked and argued with him, are immeasurably grateful to have had some traffic with his mind and his heart. Many an intellectual fire did he kindle in our spirits. What a tribute it is to him when the glow and warmth of those fires still remain to "guide and support and cheer us to the end".

Raymond Holt collapsed and died suddenly at Cullompton, Devon, on March 20. He was about to set out with Mrs. Holt for the Holiday Homes, Great Hucklow, where they were to reside until they found a permanent home. He was 72 years of age.

He had undertaken the ministry at Cullompton in 1955, after his retirement from the Principalship of the Unitarian College, Manchester, but ill-health swooped upon him, he aged, and save for a few months was unable to carry out his duties.

He went to Oxford, to Lincoln College, as an external student of Manchester College, Oxford, in 1902. He took his B.A. degree with First Class Honours in History in 1906. He was a student at M.C.O. during the next three years, and in 1909 went to Marburg University with a Hibbert Scholarship. He began his highly successful ministry in Edinburgh in 1912, and went to Manchester College in 1921 on a Daniel Jones Fellowship. He was appointed tutor in Christian History in 1924, and there he remained for twenty years until he was appointed Principal of the Unitarian College, Manchester in 1944.

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Speakers at Forthcoming Assembly Meetings

Public Meeting

"What I Expect of my Church" is the theme for this meeting. The Rev. H. Lismer Short who is to give the Minister's angle has the distinction of being one of four brothers on the Unitarian ministerial roll. He has occupied pulpits in various parts of the country—a particularly outstanding ministry being at Macclesfield from 1939-54. His love of music and of fine printing was reflected in his work for the District Choral Festival and in publications set up by his own skilled hands. Tutor in Christian History at the Unitarian College, Manchester, for two years, Mr. Short has recently become Warden and Librarian at Manchester College, Oxford. As a successful broadcaster he has gained a reputation for several scholarly contributions to the Third Programme.

With Mr. Short at this meeting to give the respective viewpoints of women and young people will be Mrs. Haworth, an active member of the Women's League in Bournemouth and Mr. Grenville Needham who belongs to Dunham Road Chapel at Altrincham. During his student days at Bristol, Grenville Needham has been active in the vigorous cause at Lewin's Mead.

Communion Service

The Communion Service this year will be conducted by Rev. Gabriel Kereki whose first years as a Unitarian minister were spent at Budapest. Mr. Kereki came to this country in 1947 and after spending a year at Manchester College, Oxford, was called to the Old Meeting House, Tenterden. Here he has endeared himself to the people of his congregation and is exercising a growing influence in this historic old Kentish town.

YOUTH SERVICES TO CONTINUE IN SUMMER TERM

The Lent Term Youth Services at Unitarian College, Manchester, have exceeded expectations. Attendances have been kept at the forty mark every week and there has been a considerable influx of new people.

There is now already talk of starting similar campaigns in local churches. The College Services will begin again on Tuesday, April 30, and continue every Tuesday throughout the Summer Term. Contact is being maintained during the vacation by means of a continuity group that will meet at the same time and day each week at the College for prayers and discussion. Information from Donald Dunkley, 9 Newark Avenue, Rusholme, Manchester 14.

The theme of next term's services is provided by an aphorism of Confucius—"it is better to light one small candle than to curse the darkness".

Sermon titles are:—April 30: "Ground-ZERO"; May 7: "Hell"; May 14: "Don't vote for me"; May: 21 "Rhubarb-rhubarb"; May 28: "Is there pie in the sky when you die"; June 4: "Are parents people?"; June 11: "Except ye become a Ph.D. . . ."; June 18: "Where do we go from here?"

The services are *designed* for young people, but friends of any age-group will be welcome. The services begin at 8 o'clock.

T.W.

Croydon: The reports at the recent annual meeting of the congregation included the following interesting facts. The financial position and the good attendances of the last few years had been well maintained; the Sunday School had a further increase to a total of over 60 scholars; the U.Y.P.L. also had an increased membership to 27; and the total amount of the donations and subscriptions to the Essex Hall Rebuilding Fund and the funds of the General Assembly by members for 1956 was over £600. In view of the very extensive area now covered by the congregation a new car has been purchased for the use of the minister in his pastoral duties. The minister, together with the officers, organists and Sunday School staff were warmly thanked for their services.

Women's League: Liverpool District Women's League held their Annual Meeting at Hamilton Road Mission on Thursday, February 28, 1957, when 83 members from 14 branches attended. The Service was conducted by Mrs. Scott, who based her inspiring address on "Doors". An excellent tea was provided by the Hamilton Road members after which the Business Meeting was held. The President, Mrs. Keir Murren, in her address suggested that we "Fire ourselves with a new enthusiasm to carry on the ideals of our League". Miss Harford proposed a vote of thanks to all who had contributed to the success of the day and the meeting then closed.

Foreign Student Looks for Summer Hospitality

Sir,—I am a 18 years old Hungarian Unitarian boy from Koloszvár, Transylvania, living since 1945 in Western Europe. Would like to spend a summer month in England in a Unitarian home from July 15 until August 17 to improve my English and am willing to talk and teach German and French in exchange. I will pay for my travelling expenses.

Please write to: Steve Emmerth, Seestrasse, *Männedorf* (bei Zürich), Switzerland.

A NEW VENTURE

AT the invitation of *The Inquirer* a small group of young ministers, average age thirty, with ministries in the North, have been meeting together for some weeks for group discussion on religion. Next week we shall print their findings. Meanwhile, this is what the convener of the group has to say about the meetings.

"It is no light matter for any group of people to embark upon a venture which is clearly going to demand a great deal of honest thought and strict self-analysis. From the start the group was reduced to considering fundamentals, and out of the discussions each member gained help in clarifying his own thoughts, ideas and beliefs. There was not always unanimity of opinion, but sufficient common ground was discovered to show that the hopes, desires, aspirations of the members were the same. Needless to say this gave the group much encouragement in the sphere of personal work and endeavour.

Some members of the group.

"It was felt that much could be achieved if ministers were able and prepared to work in groups rather than as individuals. There is strength in a closely knit body which is agreed on basic principles, aims and methods. Ministers' Fraternals do not meet the requirement at present. Such groups could be the basis of 'working units,' but they would need to be re-constituted on quite different lines.

"The recent venture was invaluable to those who took part in it. Concerted efforts of a similar nature by other groups, leading to some positive course of action, might do more to solve the problems of the Movement and promote its advancement, than years of solo endeavour on the part of individual ministers."

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 31, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERYSTWYTH, Unitarian Church, Skinner Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. LL. Cadwaladr Morgan
ALTRINCHAM, Dunham Road Chapel, 11, 3 and 6.30, Rev. A. W. Wallace
APPLEBY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Adams
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRMINGHAM Unitarian (nr. Swanswood), Unitarian Church, 11, Rev. F. Handsomb
BRADFORD-ON-AVON, Free Church, High Street, 11.15, Rev. J. Martyn Hall
BRIGHTON, Unitarian Church, Ewhurst-on-Sea, 6.30 (April 7th), Supply
BRIGHTON, Church of Messiah, Bristol Street, 11 and 6.30, Rev. Gordon Stuart
BRIGHTON, Worcester Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BRADFORD-ON-AVON, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Rev. B. L. Golland
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDPORT, Christ Church, Dissprior Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss G. Knighton, 6.30, Rev. John Rutland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bartlett
BRISTOL, Oakfield Road, 11, Rev. A. H. Bartlett, 6.30, Miss F. Bradfield
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11, 2.30 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CHATHAM, The Church of the Great Commission, Harwood Hill, 3, Rev. Will Hayes
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. Kenneth Wright
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. Patterson
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Ernest Shaw
CHESTERTON, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Hertford Road, 11, Sunday School, 6.30, Rev. Allen Williams
CROYDON, Free Christian Church, Bench Street, 6.30, Supply
CROYDON, Unitarian Church, Shirehouse Street, 11 and 6.30, Mrs. M. R. Devlin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cobbe (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. Jesse Kellett; Stvial, 6.30 (Diary Sermon), Rev. J. Kellett
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. Greenhalgh
DEVONSHIRE, Old Meeting House, 10.45, Rev. Jesse Rutland
DONCASTER, Free Christian Church, Hall Gate, 6, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wareham
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Mr. J. H. Evans and 6.30, Mr. E. E. Lamb
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stuart P. Whitehouse
DUNDEE, Unitarian Church, 33 Commercial Road, 11, Rev. A. E. Potts
DUNSTABLE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tayler
EXETER, George's Chapel, South Street, 6.30, Mr. Norman Stevens
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Short
GRANTHAM, St. Vincent Street, Unitarian Church, 11, Rev. John Cowlishaw
GRANTHAM, Barton Street, 3, Mr. Kenneth Wright
GREENOCK, Wood Street Church, 11.15, Rev. R. Nolte Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. Jesse Sharpe
HALIFAX, Northgate End, 10.45, Mr. F. Knowles, 6.30, Rev. J. B. Tomlin
HARTLEPOOL, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HEXHAM, Gilesgate Moor, Durham Lane, 11 and 6, Supply
HIGHAM, Worsley Road, 6.30, Rev. J. Maurice Hall
HOWARDWICK, Priestfield Street, 11, Rev. J. B. Tomlin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
IPSWICH, Market Place Chapel, 6.30, Supply
KENDAL, Stramongate, New Meeting House, 11 and 6.30, Rev. Edward W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Knighton Road, 11, Junior Church, 6.30, Mr. C. V. Watson
LEICESTER, The Great Meeting, Free Road Street, 11 and 6.30, Rev. Lawrence Mervin
LEOMINSTER, Sanctuary, Ship I. E. Lindsay, The Little House, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Mr. G. J. Pierce
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
LIVERPOOL, Assembly Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Renshaw Free Church, 11, Rev. N. Kingdon
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Bowden
LIVERPOOL, Hardman Road, Kirkdale, 3, Sunday School, 6.30, Rev. N. Kingdon
LIVERPOOL, Upper Parliament Street, 6.30, Rev. C. A. Piggin
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Stopford Pugh
LIVERPOOL, Hope Street, Hanover Street Chapel, 6, Rev. Walter M. Lewis
LIVERPOOL, Hope Street, Hanover Road, 6, Rev. Walter M. Lewis
LIVERPOOL, Mossley Hill Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Bollenbach (After 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. S. R. Martin
LONDON, Golders Green, Hoop Lane, 11, Mr. Jesse Watson, 6.30, Youth Service
LONDON, Hackney, New Gravel Pit Church, Charlotte Place, 6.30, Rev. Ralph E. Gammond
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dewsnap P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Templeton
LONDON, Mill Hill, High Road, 11 and 6.30, Mr. T. E. Dalton
LONDON, Islington, Upper Street, Denton Hall, 6.30, Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leytonstone, Lea Bridge Road, Hanover Green, 6.30, Rev. W. Worthington
LONDON, Mansfield Street Church, Hanover Green, 6.30, Dr. Dinsmore Tennant
LONDON, Richmond Free Church, Heyward Road, 11, Rev. W. M. Lowe
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. Tomlin
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pearce (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newland Road, 6.30, Rev. G. J. Grieve
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellamy
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Pools, 6.30, Student
MALDON, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Shadsley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45, Dr. R. W. Wilde, 6.30, Mr. P. M. Brown
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45, Mrs. G. Pilkington, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (April 7th), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bonchill, 6.30, Dr. Alfred Hall
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11, Rev. A. B. Duffield
MELKSHAM, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 6, Supply
MONTPELLIER-PARADE, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cohar Davis
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 11, Mr. Colin B. Wright
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Dr. H. W. Stephenson
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Hyde Park Road, 11 and 6.30, Rev. F. H. Kearley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dowell
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellamy
RINGWOOD, Hants, The Meeting House, 11, Mr. Eric Kay
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. F. W. Bard
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tharp
SALE, Ashtons Road, 11, Rev. Jesse Ollé
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Abbeydale), 6.30, Rev. E. A. Davies
SHEFFIELD, Pulwood Old Chapel, 11 and 6.30, Mrs. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies, 6.30, Raymond Raynsford
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tebbs
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30 ——
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 3 and 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. Vesey
SWINDON, Swindon Hall Road, 10.45, Student, 6.30, Rev. P. B. Goodbody
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kibble
THORNBURY, Unitarian Church, 10.45 and 6, Rev. Alec L. Fincken
TORQUAY, Unity Church Meeting-for Road, 11 and 6.30, Rev. Charles Barnes
TRANSMERE, Cowgate Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month), Rev. Arthur Pearce
WELLSBY, Memorial Church, Manor Road, 11, Mr. F. A. Fitzpatrick, 6.30, Mr. J. C. Tedman
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeanneret (also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 2.30 (Junior Church), Rev. E. Pugh
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month; Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Emerson, Minister. Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grist Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
STANFORD COMMUNITY CHURCH, Austin Road, Stanford (Wgt.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Murphy

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended — Enquiries — Mrs. Wearn, Tel. 43-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barnes

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The National Union of Unitarian and Free Christian Lay Preachers

EASTER SCHOOL, 1957
at Manchester College, Oxford
5 p.m., Thursday, April 18, to 12 noon, Monday, April 22

Lectures, Discussions, Fellowship, and Free Time in Oxford

(An allowance towards travelling expenses will be made to all Lay Preachers attending; other friends welcome)

Charges: £3 18s. full period (all inclusive), 19s. 6d. per day.

Full Programme and Bookings:
P. J. SPENCER, 114 Beeches Road, West Bromwich, Staffs.
A few places still available; please apply *by April 6.*

NOTICE

The Annual General Meeting of The National Union of Unitarian and Free Christian Lay Preachers will take place in the Junior Common Room, Manchester College, Oxford, at 2.30 p.m., on Saturday, April 20, 1957.

Norcliffe Chapel, Styal, Wilmslow

ANNUAL BLAKE SCOTT MEMORIAL SERMON
on
"DUTY"
by the Rev. John Kirby
Sunday, March 31, 1957, at 6.30 p.m.

Service conducted by the Rev. A. B. Downing, M.A.

Deaths

Holt—At Cullompton on March 20, Rev. Raymond Vincent Holt, B.Litt., M.A., formerly Principal of the Unitarian College, Manchester, husband of Isabel and son of the late Rev. Peter Holt, of Astley, Lancs.

Morton—Edith Annie, on March 16 (of Bootle Free Church), at the house of her son, the Rev. J. K. Morton. Aged 77 years.

NOTICE

CHARITY OF TIMOTHY DEAN

(Founded by Will dated March, 1726, for poor Ministers and poor Widows of Ministers)

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Chester (to which County preference must be given) and Lancaster.

Forms of Application (to be returned by April 25) may be obtained from the

REV. FRED COTTIER,
42 Windmill Lane, Reddish, Stockport, Cheshire,
Hon. Secretary of The Widows' Fund, the Committee of which comprises the Trustees of the Charity.

UNITARIANS AND THE "SAVE THE CHILDREN FUND"

By Edward Fuller
(Editor of "The World's Children")

Unitarians have always taken the "Save the Children Fund" to their heart. Although one of the smaller religious denominations in England, they have found great harmony in the Fund which, in matters of human suffering, strives to be "all things to all men". This is particularly to be noted in the case of the Unitarian and Free Christian Peace Fellowship with its message of goodwill to all men.

The appeals for the Fund made during the past few years by the Fellowship have raised over £500 for our work from gifts subscribed with great generosity by members of the Unitarian and Free Christian Churches. Now, once again, the Fellowship is making a Lenten Appeal on our behalf—an offering which means sacrifice on the part of the givers but joy on the part of those who receive help from the "Save the Children Fund".

What indeed, is the "Save the Children Fund"? Most readers of *The Inquirer* know that it is an interdenominational, non-political society and that all its effort is devoted to the relief of suffering in children and the promotion of their welfare, "above and beyond all considerations of race, nationality, or creed". Perhaps all do not realize that the present work of the Fund—to say nothing of the emergency work among Hungarian refugees—costs over £2,000 every *day* and that no Government helps the Fund find this stupendous sum. It all has to be raised from voluntary sources.

And what is done with this money? Well, the Fund sets out not only to save the children from suffering but to raise the standards of child-care throughout the world. To carry out this programme doctors, nurses, teachers and welfare workers are employed in a dozen different countries in five continents and all of these in key positions are of British origin. To make subscribers' gifts go as far as possible, however, local people are employed where possible for all the other posts.

The Fund's work ranges from tending sick and hungry children and binding their wounds and feeding them everywhere, to running nursery schools and training teachers in Greece and Italy; from work in thronging clinics and hospitals in Korea to lonely help with individual children in the mountains of Austria, often in hardly accessible places; from Africa's hot sun to the chill north of England in the winter. Wherever children suffer, or are deprived of those things which are necessary for their normal development, there the "Save the Children Fund" workers are to be found—there your money is being used to lighten the lot of the children . . . and to prepare them to take their part in a happier future.

There is no need at present more crucial than the "Save the Children Fund's" hospital at Mostar. The fact that there is no other hospital in Korea for tubercular children makes the need all the more graphic and gifts will be welcomed, as always, for this work.

The Rev. Tom Brett Davies

We regret to report on going to press the death of the Rev. Tom Brett Davies, of York.

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